THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Therefore, whoso desireth to reap, let him . . . reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God" (DOC. & COV. 6 : 3).

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LIFE'S CROSSES.

R. M. BRYCE THOMAS.

IN our daily relations with our fellow men and women, we learn to realize how universal are disappointments, sickness, sorrows, tears, and other afflictions, and we are perhaps sometimes, led to wonder for what purpose, and with what object, a good and benevolent Providence permits such calamities to fall upon mankind.

Among the Jews of Palestine a very common opinion seems to have been held that sufferings were due to the personal transgressions of the sufferers themselves. On one occasion, for instance, on which our Lord was informed of the slaughter by Pilate of certain Galileans whose blood became mingled with that of the animals which they at the time of their death were in the very act of sacrificing, this idea would seem to have been uppermost in the minds of his informants. According to the Jewish historian Josephus, the Galileans were regarded as a turbulent and seditious community, consequently these murdered men were apparently looked upon as having fully deserved the fate that had befallen them. Our Lord in reply, while alluding at the same time to another instance of sudden death owing to the fall of a tower upon eighteen persons in Siloam, told them that in neither of these two cases were they to regard these unfortunate suffers as having been sinners above all others, and concluded by warning them that unless they repented, they too should likewise perish (Luke 13 : 1-15).

This erroneous notion does not appear to have been confined altogether to the Jews, but to have also prevailed among some at least of the Gentile peoples of the then-known world, for we read that when the Apostle Paul was shipwrecked on the island of Melita on his way to Rome, he was bitten by a venemous viper

while gathering sticks to lay on the fire. He forthwith became the object of intense suspicion among the islanders, who at once assumed that he was a murderer whom, although he had escaped the sea, yet vengeance suffered not to live (Acts 28: 4).

The Jews further held the view that suffering was the result not only of sins committed by individuals during their earthly careers, but also of sins of which they may have been guilty in some previous state of existence. They further believed that children might have to pay the penalty for the transgressions of their parents. In the case mentioned by St. John of the man who was born blind, it is noticeable that it was not any individual of the outside Jewish crowd who gave utterance to this prevailing idea, but Christ's own disciples themselves. They said to Him, "Master, who did sin, this man or his parents that he was born blind?" The Lord replied that it was not for any sin on the part of the man or of his parents that blindness had resulted, but for the manifestation in him of the works of God (John 9: 1).

There is nothing in our Lord's comments regarding the murdered Galileans and others above quoted, that encourages the idea that unrepented sin and evil would not at some time or another, and in some form or another, be followed by a just recompense. His remarks seem merely to have implied that retaliation does not always follow at once upon transgression and wrongdoing, and sometimes not even in this life; just as He taught that when men come to violent and sudden deaths, it is not to be immediately assumed that they are specially wicked above all other people. There have always been and still are many cases of unprincipled and evil-minded persons who seem rather to prosper in this life than to suffer. King David speaks of the prosperity of the wicked in his time, and says, "Behold these are the ungodly, who prosper in the world: they increase in riches" (Ps. 73: 12).

What, then, we may ask ourselves, can be the providential purposes of sorrows and afflictions? They cannot always be the effect of sin, for there are modes of suffering that one cannot possibly trace to any particular form of guilt or vice, such, for instance, as natural deformities, blindness, deafness, or dumbness at birth. Calamities such as these are often apt to perplex and bewilder us, but inasmuch as God is good, and can do no wrong, we cannot but acknowledge that the object of Providence in permitting such inflictions, although beyond human comprehension, must always be both good and wise.

Two reasons have, however, been assigned by our Lord Himself—one in the case of the man who was born blind, namely, that the works of God might be manifested in him. The lessons taught by that miracle of healing were, firstly, that the blindness was an act of divine providence ordained for some good, ulterior purpose; and secondly, that the healing was an act of divine power, good-

ness, and mercy towards man. Nothing could surely have exhibited to the world more than an act of this kind, the tender love and good will of God towards His earthly children.

And then there was the case of Lazarus. The reason assigned by the Savior why Lazarus was permitted to die was, that by his resurrection to life, God and His Son might be glorified, or in other words, honored. Such cannot but have been the effect of a miracle so stupendous as raising to life a man dead already three days, and thus obtaining a complete victory over the grave. The act was also a standing proof of the divine sympathy and love for suffering humanity, so much so that our Lord Himself wept at the sight of the tears and grief of those around Him. By this signal display of divine power and love, the honor of both Almighty God and of His Son was publicly manifested to their everlasting praise and glory. Although not so specially stated, may we not presume that it was for some such similar reason that many of the marvelous miracles of healing of which we read in both the Old and the New Testaments were displayed?

From the Scriptures we learn that sufferings and sorrows are permitted to overtake us, not as arbitrary afflictions, but as the true disciplines of life, having for their ulterior object the purpose of fitting us for the inheritance of the saints in light. In Proverbs (3 : 11-12) we read, "My son despise not the chastening of the Lord; neither be weary of His correction for whom the Lord loveth He correcteth, even as a father the son in whom he delighteth." St. Paul exhorts the Hebrews in much the same language, and tells them that if they be without chastisement, whereof all are partakers, they must be regarded as bastards and not as sons, for what son is he whom the father chasteneth not? (Heb. 12: 5-11). In the revelations of St. John, we find that among other counsels to the church of the Laodiceans, the divine message contained the following words, "As many as I love, I rebuke and chasten; be zealous therefore, and repent" (Rev 3 : 19).

God being eternal, must always have eternal ends in view, and whatever fits us for eternity, can be nothing else than acts of divine mercy and love. We are informed that even our Savior had to be made perfect through suffering (Heb. 2 : 10, and 5 : 8, 9). His life on earth was a series of temptations, for He was tempted even are we are, followed by a series of victories; and it was by the things He suffered in His humanity that He learned obedience, and became perfect (Heb. 5: 8). How much greater, therefore, must be the necessity for mortal men and women to endure those trials that can best enable them to attain to that same condition of perfection. Upon obedience to the laws of divine order depends our happiness, both present and future, while the results of transgressing natural and spiritual laws entail pains, sorrows and misery.

We must learn to regard our earthly afflictions and trials

not so much as punishments, but as what they really are—the chastenings of a loving Father—as life's disciplines sent in order to correct our faults and purge our evils. By the discipline of suffering, the Lord leads men to wisdom and goodness. The Rev. Mr. Browning in a little book of his remarks, "If sin did not bring punishment, to what depth of wickedness would men sink? If folly did not entail distress and suffering, how would men ever be urged to grow wise? If forgetfulness of God did not cause us to fall, how should we learn to live in humble dependence upon Him?"

Rebukes and chastenings have also their compensations, because the process of affliction is a purifying one.

(1) There is no better teacher than our crosses, for without them there is always the danger of being easily overmastered by the allurements, attractions, pleasures, honors, and enticements of the world, while with them we learn patience, and a greater dependence on God and on His word.

(2) They effect in us a new sense, rendering us tender-hearted and sympathetic towards those who may be in any trouble, sorrow, need, sickness, or any other adversity.

(3) They teach us how evanescent are the things of time, and how fleeting and uncertain are the comparatively few years of our earthly probation.

It has been aptly said that if God had no other purpose in regard to man than belongs to this life, we might well complain of having to suffer. This view of our life's crosses we may all endorse, but knowing as we must, that the divine purpose in our trials is our purification and future happiness, we are led to regard them as nothing less than blessings in disguise. That they are hard to bear is undeniable, but as our day so shall our strength be.

"Ye fearful saints fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

W. Cowper.

George Eliot, in recording her experiences of trials in her *Life and Letters* says, "I have found already some of the 'sweet uses' that belong only to what is called trouble, which is, after all, only a deepened gaze into life. St. Paul, while looking not at the things that are seen, which are temporal, but at the things which are not seen which are eternal, reckoned that the sufferings of this present time are not worthy to be compared to the glory that should be revealed in us (Romans 8: 18).

THE POWER BEHIND "MORMONISM."*

It occurred to me to-day that if some studious, thoughtful man, intent upon discovering the power behind "Mormonism," had attended the various sessions of this conference itself, he would have found ample explanation of the power which exists in this Church. Many different people have been called upon to speak. At our meetings last night at least one housewife—a mother whose time is devoted to the care and the training of her family, professional men, teachers, artisans, and people from humble walks of life all participated in the program. This morning, in this building, the first speaker of the meeting was a boy twelve years old, who stood up and from this pulpit delivered—I might call it a sermon without exaggeration—an eloquent sermon.

All over the world we hear from divines who are stating that there is nothing in the religions of to-day which appeals to red-blooded men and women. The churches are more or less demoralized. People are not attending religious worship as they should; and of course we do not claim to have found a complete solution for this great difficulty. We admit freely that in this Church the worship of the Lord is neglected; but we do claim that there is that in the Gospel called "Mormonism" which appeals to the manhood and womanhood of the world, and no red-blooded man need go outside of the Church to find gratification for all his desires as long as he is righteous.

There is in the Doctrine and Covenants a Section spoken of as the Word of Wisdom—that great revelation which came to the Prophet Joseph Smith, which would revolutionize the world if the world would give obedience to it. It will make this people great and mighty, physically, morally and intellectually if they will be obedient to it, as a great many of them are. I am constrained to tell a story which I told last night to some of our boys and a few others who were assembled together. It shows the appeal that these doctrines have upon our young people—men and boys whose blood is as red as any that can be found in the world.

A friend of mine was in a doctor's office, and while waiting for a moment noticed among other pictures on the wall that of a track-meet with a number of athletes coming up to the tape at the finish of a race. The picture portrayed vividly the strained faces of the runners, and showed that they were putting into their efforts all the power they had in their bodies.

In surprise my friend said, "Why, doctor, this is a picture of you, isn't it."

The doctor replied, "Yes, this is a picture of me, and there is a

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*Extracts from an address delivered by Elder Hugh J. Cannon at the Liberty Stake conference in the Tabernacle, Sunday, April 22, 1923.

history of that race which I think would be interesting to you, particularly as you play a part in it."

My friend inquired how he had played any part in a race of that kind.

In explanation the doctor said, "Do you remember visiting the home of my parents about eighteen years ago, when I was a little chap?"

Upon receiving an answer in the affirmative, he continued, "Do you remember telling me that you would promise me not to drink tea or coffee, and not to use tobacco or liquor, if I would make you the same promise; and I entered into that agreement?"

"Well," my friend said, "I have made that same pledge with so many boys that I am not surprised to learn I made it with you, although I do not recall the incident."

"You did make it," said the doctor, "and I promised you that I would not indulge in those things without your consent and unless you would join me in such indulgence. Years afterwards I was back east at college, in the Pennsylvania University. I became a member of their track team. The night before the meet, the coach came to me and calling me by name said, 'We are going to have a hard fight to-morrow and for the honor of the university, we have got to win this meet. We are counting on getting six firsts, and expect you to win two of those firsts—the 100-yard and the 220-yard dash. Now, I am asking all the members of the track team to take a glass of champagne to-night, and to-morrow morning, early, to take another glass. I believe it will stimulate them, and this race is going to be so close that just the least little bit of extra "pep" will enable us to put it over victoriously. I know you have been particular about some of these things, but I would like to ask you, as a favor, to give up your principle for once and take this champagne to-night and in the morning.'

"I answered, Coach, I would like to do what you want me to. I want to win just as much as you want me to, but it is against my principles to drink champagne. I can not do it.

"The coach showed his disappointment. 'Well,' said he, 'I don't want to urge you to do anything that you do not want to do, but I am asking the other boys to do it and I think it would not hurt you on this one occasion. But,' he continued, 'you have done your own training; have made your own training rules, and they seem to have been good ones, and I shall not insist upon it.'"

The young man went on with the story, "I was perplexed and hardly knew what to do. I did not want to bring disappointment to the college; I did not want to have my associates on the track team point to me and say, 'you lost that race and this meet, because you would not do what the coach wanted you to do.'"

Then in his perplexity he did the thing that our boys and our girls are trained to do; he asked his Father in Heaven to bless him and give him sufficient strength and courage to properly perform

the work expected of him; and for the help which he asked the Lord to give, he was willing to say, I will keep my pledge. I will do the thing I have been taught to do.

The next day he came out on the track. You know how they have those meets—each man's course marked off so that he runs in his own track and does not interfere with the other runners.

The man who had run in this track before him was a man something over six feet tall.

As usual, the young man made his marks just before the starter told him to get set. When the gun was fired and he sprang forward, he found that holes had been dug just behind his feet—the marks made by the previous runner, although they had been filled with loose dirt. Instead of getting under way from the jump, he slipped and almost fell.

He said that when he got about half way through the race, it seemed to him the other runners were almost at the tape—they were so far ahead.

You know what a poor start will do in a 100 yard dash where the sprinters are covering thirty feet or better every second, with the fastest men in the world as your competitors. But, he said that on the last 50 yards, it did not seem to him his feet touched the ground; it was more as if he flew through the air; and he was the first one to hit the tape, winning his race.

Through some mismanagement, they called for the 220 yard dash immediately afterwards, and, after running that 100 yards and straining himself as he had to do to win it, he was called on to run the 220. To his credit, be it said, he not only won that race but he equalled the world's record in doing it.

When they came to check up on the winnings of the Pennsylvania University, they found that Creed Haymond, a Utah boy, who had been true to his principles, was the only man who had won a first. The other four men who were counted on to win firsts had failed.

Creed Haymond won a great race. It is a great thing to be pitted against the fastest men in the United States and win the 100 yard dash; it is a great thing to run the 220 yard dash under such unfavorable circumstances, and run it as fast as any man in the world had ever done, as far as our records show; but he won a greater race than that, a more glorious victory, when he demonstrated that he could be true to his principles and to his teachings.

I pray God that this same spirit may always be manifested among the Latter-day Saints, that we may be true and devoted to righteousness: and it requires no prophet to foretell, if we will do so, that this people must become the pride and the glory of the earth.

I ask the Almighty to bless us in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JANUARY 3, 1924.

EDITORIAL:

THE BURDENS OF THE OLD YEAR.

ON the night of December thirty-first, many, merry "watching parties" and millions of individuals saw the Old Year fade into the past forever. *Fade* is the proper word; for most of us permitted him to become absorbed "in the being of the eternal silence" as unburdened as the morning mist absorbed in the sunshine. And yet each might have thrust some things upon him, which, in the aggregate would have made him a heavily-laden traveler into the land of Forgetfulness.

First, he might have carried packages of regrets and feelings of remorse that have cankered our souls because of failures during the year. The failures themselves we shall remember, and from them gain wisdom; but the discouragement and gloom that followed them should be thrust with the year into the past forever. There is true philosophy in the lines:

'Tain't no use to sit and whine
When the fish ain't on your line;
Bait your hook an' keep a-tryin'—
Keep a-goin'!

Next, the Old Year should bear great bundles of hate. What right has man to obstruct the New Year's progress with such huge, and almost insurmountable obstacles! Nations distrusting nations; creeds despising creeds; men reviling men; women scandalizing women—all producing the misery that inevitably follows,

"The ruling principle of Hate,
Which for its pleasure doth create
The things it may annihilate."

Why not thrust it all into the Past, and with the Old Year, let it die?

Other things, akin to hate, which might also pass out of our lives are harsh words, and unkind deeds. These have wounded many a heart during the past twelve months, and have caused deep pangs of sorrow. Friendly feeling and promising love, they have blighted as bitter frosts the rose buds. Why not let the Old Year carry these soul-oppressing things into oblivion? This we should do, for our own good; for every cruel word and unkind deed is a boomerang that returns to bruise our own natures.

To have all these things banished from the lives of men is to expect too much of the world; even to suggest it brands one as a dreamer; but how happy this New Year would be if every professing Christian had even *desired* to burden the Old Year with the "works of the flesh" (Eph. 5: 19-21).

The mission of the Church of Jesus Christ of Latter-day Saints is to assist mankind in overcoming evil, and in cherishing the good. It teaches that Repentance is an eternal principle of salvation; and the thrusting of our weaknesses and sins upon the Old Year, to be carried into the never-returning Past is but the practical application of this sublime principle.

May the New Year be rich in blessings of Love, Joy and Peace; and when his annual course shall have ended, may there be less worry, enmity, selfishness and sin to burden the passing year. Nineteen Twenty-four, then, will be prosperous and happy, because we help to make it so.

DAVID O. MCKAY.

FIRST RECORDED AMERICAN DATE.

WHAT is the first American date of which there is any authentic record?

According to Dr. Charles Peabody of the museum at Harvard University, this controversy is settled by a recent expedition to the peninsula of Yucatan, headed by Dr. Herbert J. Spinden of the museum's scientific staff.

The first date discovered is August 6, 614 B. C., according to our present system of counting time—this date being marked as the first day in the record of time by the Mayans, a highly civilized race of Indians who inhabited Yucatan and other parts of Central America centuries before Columbus discovered the New World.

The second date is December 10, 580 B. C., which marks the beginning of the marvelous Mayan day. To-day, the calendar is based on scientific observations kept intact for two thousand years.

According to the same learned authority who spent years studying Mayan hieroglyphics on monuments, the Mayans were a wonderfully advanced race, and in mathematical and astronomical ability anticipated Einstein in the discovery of the theory of relativity and used this theory in calculating their calendar.

About a million three hundred thousand Indians in Mexico and Central America still speak Mayan languages, and their ancient, native culture exhibits the highest aboriginal development found on the American continent, surpassing all other American Indians in their architecture, their calendar, and their system of hieroglyphics.—*Chicago Tribune*, Paris Edition.

MINUTES OF THE HULL CONFERENCE.

THE Hull semi-annual conference was held in Foresters' Hall, Hull, Sunday, October the 28th. There were present: from Liverpool, President David O. McKay, Sister Emma Ray McKay and Elder William E. Allen; President Fielding K. Smith of the Sheffield conference; Elders Donald E. Rose of the Scottish conference; and Rodney D. Price of the Newcastle conference; President Marion Rogers and all the traveling Elders of the Hull conference and a large number of Saints, investigators and friends.

The Sunday-school session commenced at 10:30 a.m. by singing, "Joseph Smith's First Prayer." Prayer was offered by Elder Donald E. Rose. The meeting continued by singing, "Jesus Once of Humble Birth." The sacrament was administered by President Thomas Wharram of the Hull branch and Brother Robert Rose of the Grimsby branch assisted by Brother Lewis Skipworth.

Opening remarks of welcome were given by President Rogers, after which an interesting program was rendered by the classes and members of the Sunday-schools. "Little Lispers" was sung by the Intermediate Department of the Grimsby branch. A sketch, "The Restoration of the Book of Mormon," was rendered by the First Intermediate Department of the Hull branch. Sister Elizabeth M. Barraclough of the York branch gave an interesting talk on the important features connected with the visitations of the Angel Moroni to the Prophet Joseph Smith. A quartette, composed of President Fielding K. Smith, Elder Kenneth A. Brady and Brothers John T. Whitfield and John E. Thomas sang, "See the Mighty Angel Flying." The Grimsby Branch Intermediate Class rendered a sketch, "What the Book of Mormon Is." "Jesus Bids Me Shine" was sung by the Primary Department of the Hull branch. An anthem, "The Savior's Invitation," was sung by the Hull conference choir.

Sister McKay, the first speaker, then told a story which emphasizes obedience and shows that obedience for love's sake is much better than obedience because of compulsion. Sister McKay showed that it is much better for the Latter-day Saints to keep the Word of Wisdom for the love of God and that which is right, rather than to keep it because of being compelled to by laws and commandments.

President McKay followed the theme of the conference and told how much time and energy philosophers, archæologists and ethnologists have been expending in ascertaining the origin of the American Indians, and how when they have made any summaries or conclusions of their findings, such summaries or conclusions have tallied, to a very remarkable degree, with the facts set forth in the Book of Mormon. The speaker went on to show some of the very prominent traits of the Indians. One of

these traits, President McKay illustrated by telling the story of an Indian buck who returned good for evil.

The session closed by the congregation's singing, "We Thank Thee, O God, for a Prophet." The benediction was offered by Elder Edward B. Smith.

Immediately following the morning session, Sister McKay met with the Relief Society sisters and heard reports from the various branches. Sister McKay then gave valuable instructions concerning Relief Society work, and urged the sisters to continue in their splendid undertakings.

President McKay met with the Priesthood and outlined the work for the year 1924. He also encouraged the brethren and gave them good advice for carrying out the work of the Lord.

The afternoon session commenced at 2:30 by the congregation's singing, "Now Let Us Rejoice." Prayer was offered by Brother Harold P. Jones of the Grimsby branch. The meeting continued by singing, "Praise to the Man."

Elder Rulon D. Rushton was the first speaker. He showed how the vision of God to Joseph Smith proves to the world that God is a personal being and that He is separate from His Son, Jesus Christ.

Elder David D. Lamph spoke. He showed why it is necessary for man to cultivate the proper kind of environment to give him proper development both physically and spiritually.

Elder Alphens Harvey explained the object of the Church of Jesus Christ of Latter-day Saints. Our object, he said, is to warn the people of the calamities which will befall the world. We call the people to repentance and wish to persuade them to come out of modern Babylon.

Elder Donald E. Rose said there is an obligation resting upon every Latter-day Saint—the obligation to obey the commandments of God.

Sister Harrison of the Leeds conference sang a solo.

Elder William E. Allen impressed upon the minds of the congregation the necessity of having an aim in life and of not diverting from that aim—of ever keeping the Canoe of Life headed up-stream. By fitting illustrations he counseled to avoid the rocks and sand-bars lurking on Life's Voyage; it is always best to steer to the deep waters.

President Fielding K. Smith said that the Latter-day Saints are dogmatic in their teachings, the reason for their being so is that the source of their instruction is God. The speaker bore a strong testimony to the divinity of Christ.

Elder J. Norman Dotson showed that the value of the Gospel to anyone is dependent upon the extent to which he lives it. The more a person will live the Gospel, the more he will love it.

Elder Horace Y. Whittle bore a strong and impressive testimony. He showed that it is the testimony in the heart of every Latter-

day Saint that constitutes the power and strength of the Church.

Elder Kenneth A. Brady cautioned all to build on a firm foundation. That which is founded upon the word of the Lord will never fail, he said.

The Hull conference choir sang the anthem, "The Lord is my Shepherd."

Sister McKay commented upon the wonderful work which the various Relief Societies are doing throughout the European mission. Sister McKay showed how the sisters are indispensible to the work of the Lord. The Relief Society sisters to-day are just like the woman of old whom Peter restored to life, she said, because they are the ones to administer charity in the time of need.

The meeting closed by the congregation's singing, "Lord Accept Our True Devotion." The benediction was pronounced by Brother John T. Whitfield of the Grimsby branch.

Immediately following the afternoon session, an officers' and teachers' meeting was called. President McKay outlined the work for the coming year. The aim of the mission for 1924 was presented and unanimously accepted. President McKay advised those looking after books and records to keep strict and accurate accounts.

The evening session commenced at 6:30 p.m. by the congregation's singing, "O, Say What Is Truth?" Prayer was offered by Brother Robert H. Summers of the Hull branch. The congregation sang, "The Spirit of God Like a Fire is Burning."

Elder Rodney D. Price was the first speaker. He said, by our fruits we shall be known; the Latter-day Saints are known by their actions. Therefore, every Latter-day Saint should live above reproach.

Elder K. Marsel Widtsoe was the next speaker. He said we must repent and come unto the Lord while there is time, that we may not be caught "napping" at the day of His coming.

Sister Harrison sang a solo, "Nearer, My God, to Thee."

President McKay commented upon the parts that had been rendered during the sessions of the conference. He said, when one does all one can for any good cause, God will help one. President McKay said he is pleased to see the American and the English flags hang side by side. If the two nations would only stand side by side, said he, the peace of the world might be assured.

The President took for his text John 17: 3, "And this is life eternal, that they might know thee, the only true God." The speaker said a knowledge of God comes (1) by seeing personal manifestations of Providence, such as the healing of the sick, restoring the sight of the blind, making the lame to walk, the guidance God gives to man in times of danger, etc.; (2) by a systematic study of the Scriptures, comparing the so-called doctrines of Christ with the real ones; and (3) by personal ex-

periences—that is, to test the principles of the Gospel by keeping the commandments of the Lord. President McKay quoted, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

By special request the Hull conference choir sang "The Savior's Invitation."

President Marion Rogers was the concluding speaker. He said that the strength or success of an organization does not rest upon one individual, but upon everyone in that organization. He said that the organization which he has been representing for many years is the work of God, and that he is glad to be a servant in the great work. Responsibility, he said, comes with knowledge; but we must be strong and shoulder that responsibility which comes to us once we have a knowledge of the work of the Lord.

The general, the mission and the conference authorities were unanimously sustained.

The conference was adjourned by the congregation's singing, "Parting Hymn." The benediction was pronounced by Elder Parley A. Peterson.

DAVID D. LAMPH, Conference Clerk.

BODY OF MARTIN HARRIS TO REMAIN AT CLARKSTON.

THE body of Martin Harris, one of the three witnesses to the Book of Mormon, will remain in the little cemetery at Clarkston, Cache Valley, Utah. For a long period there has been a sentiment existing that the body should be removed to Logan, the county seat, where a substantial monument would be placed over it. This sentiment crystallized to such an extent that the Logan Chamber of Commerce took up negotiations with the heirs and secured the consent of all except one for the removal of the body to Logan.

It was generally understood, however, that the people of Clarkston should be consulted. Consequently, a committee of prominent Logan citizens held a mass meeting at Clarkston and there placed the matter before the people of that place. There was a unanimous vote against removing the body, and the matter has been dropped.

The heirs could have the body removed if they so desired, but they are averse to antagonizing the people of Clarkston. The body will, therefore, rest undisturbed where it was buried in 1875.

FROM THE MISSION FIELD.

Branch Conference.—Sunday, the 23rd ult., the Aberdeen branch conference (Scottish conference) was held. President Dean W. Beuch, Elders R. Lee Kenner and Gordon L. Weggeland and

thirty-three Saints and friends were in attendance. An instructive program was presented in the Sunday-school session.

Releases and Departures.—The following missionaries, honorably released from their labors, sailed for home the 2nd inst., per s.s. *Empress of Scotland*:

From the British mission—

Fredrick J. Webley, Liverpool conference and Bristol conference.

Lester W. Fry, Leeds conference and Liverpool office.

From the European mission—

Earl B. Snell, Swiss and German mission and Armenian mission.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 22nd ult., per s.s. *Montcalm*: For the British mission—Junius S. Romney, Salt Lake City, assigned to the Newcastle conference; Grant Pett, Brigham City, Utah, assigned to the Liverpool conference; Joseph L. Muirbrook, Ogden, Utah, assigned to the Birmingham conference; Ellis A. Hipwell, Ogden, Utah, assigned to the Hull conference; George T. Blanch, Ogden, Utah, assigned to the Manchester conference; and Harley Knight Fernelius, Ogden, Utah, assigned to the Sheffield conference. For the Swiss and German mission—Ewald R. Malzahn, Ernest D. Schettler, Arthur F. Angel, D. Vernon Bullough, of Salt Lake City, Utah; and Richard E. Behling, Ferron, Utah. For the Armenian mission—Mary R. Booth, Provo, Utah.

Meetings of Traveling Elders.—The regular monthly Priesthood meeting of the traveling Elders of the Nottingham conference convened at Leicester, the 1st ult., with President Selvoy J. Boyer presiding. Short talks on subjects previously assigned were given by Elders Kenneth F. Schade and Fred D. Manghan. Elder Edward Smith told a few of the interesting experiences of his life. Various means for bettering the work in the conference were discussed and solutions to problems were offered.

Monday, the 17th ult., President David O. McKay met with the traveling Elders of the Nottingham conference in Priesthood meeting. Sister Emma Ray McKay, Elder William A. Monson of the Liverpool office, President Francis R. Kirkham of the Birmingham conference and Elders Rudger C. Atkin of the Leeds conference and Rulon H. Sanders of the Bristol conference were also in attendance. President McKay gave valuable instructions concerning the method of carrying out the aim of the mission for 1924. Each of the Elders expressed a desire to push the work during the coming year to the best of his ability. Immediately following the meeting with President McKay, the traveling Elders met and discussed means of putting into immediate practice the suggestions given by President McKay.

Saturday, the 22nd ult., a meeting of the traveling Elders of the Sheffield conference convened at Sheffield with President Fielding K. Smith presiding and conducting. President Smith commended the Elders on their hearty response to every request that had been made. He reminded them of the aim of the mission for 1924 and exorted the Elders to strive to double their achievements in the coming year.

Socials.—The Leicester branch (Nottingham conference) held a social the 1st ult. The program consisted of vocal solos, recitations and readings. Also, games were played. Many Saints and friends, as well as all the traveling Elders of the conference, were present.

Branch entertainments were held Saturday, the 16th ult., in the Clayton, the Halifax and the Pudsey branches (Leeds conference) for the purpose of obtaining funds for the children's Christmas presents.

The Leeds branch (Leeds conference) gave a very artistic evening's entertainment the 8th ult., to obtain funds for children's Christmas gifts. The program consisted of recitations, musical numbers and a very successfully presented playlet.

Wednesday, the 5th ult., a delightful social was held by the Doncaster branch (Sheffield conference) under the anspices of the Mutual Improvement Association. Branch President George W. Thompson presided; Sister Beatrice Elks conducted. There were in attendance, Elders Vernon P. Cole, Scott S. McCune and George C. Midgley and many Saints and friends from the Askern branch, in addition to the Saints and friends of the Doncaster branch. After an interesting program, refreshments were served. The remainder of the time was spent in playing games.

Saturday, the 22nd ult., a delightful social was held by the Nottingham branch (Nottingham conference). Games were played; a pleasing program was rendered and refreshments were served. The spirit of Christmas was manifest, and the Saints, investigators and friends present entered into the festivities with one accord.

Boxing Day, the 26th ult., a children's Christmas party was given by the Liverpool branch Sunday-school (Liverpool conference). A delightful program was rendered. Punctually at eight o'clock Santa Claus appeared. He distributed presents and fruit and nuts to the many children and adults who were present. Games were played following Santa Claus' departure.

On the eve of December 20th, the Glasgow branch Sunday-school (Scottish conference) held a delightful Christmas treat. A program consisting of highland dancing, Scotch songs and recitations was rendered. Two sketches, "The Quack Doctor" and "Little Red Riding Hood," were presented under the direction of Brother Andrew Liddle and Elder Wallace R. Budge respectively. Santa Claus was in attendance and presented the children with remembrances.

A farewell social was recently held by the Free State conference in honor of Elder Vernon W. Maughan who has been honorably released. Many gifts were presented to Elder Maughan in token of friendship and esteem. Elder Maughan is the first Elder to be released from the Free State conference.

SEEK NOT AFAR.

"Seek not far for beauty. Lo! It glows
In dew-wet grasses all about thy feet:
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits tipped with snow.

"Go not abroad for happiness. For see
It is a flower that blossoms at thay door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

"Dream not of noble service elsewhere wrought:
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common duties build all that Saints have thought."

DEATH.

JENKINS.—After an illness of ten years, Sister Elizabeth Jenkins of Lincoln (Nottingham conference) passed away December 6th. Deceased was born February 3rd, 1841, and was baptized October 31st, 1908, by Elder A. J. Gilbert and confirmed by Elder D. K. Hendry. Funeral services were held in the cemetery chapel at Lincoln, with President Selvoy J. Boyer presiding. Elder Percy Whetton was the speaker. The grave was dedicated by President Boyer.

HARTOPP.—Saturday, December 1st, Sister Martha Hartopp died at Nuneaton, Warwickshire (Birmingham conference). Sister Hartopp was born September 15th, 1866, at Bedworth, Warwickshire, and was baptized July 11th, 1909. Funeral services under the direction of President Francis R. Kirkham, were held in Nuneaton, December 5th. Elders William C. Thornley, Joseph E. Tillotson, Kenneth Curtis and John H. Smeath were in attendance. President Kirkham dedicated the grave.

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